

DECEMBER 28, 1895.

other meaning than what they would imply apart from their context. He speaks prophetically of what will happen at the last judgment when His enemies will be punished by a just judgment on account of their perseverance in sin. They shall be slain, as it is the custom for kings to put to death traitors and rebels to their rule. It is a merciful warning to them to abandon their evil ways and accept the gospel of salvation which he offers to them.

We shall have more to say of Mr. Ingersoll's objections in a future issue.

ONTARIO SENTIMENT.

Mr. Hugo H. Ross, M. P. for Dundas county, called a meeting of his constituents for the 4th inst., for the purpose of obtaining their views on the Separate school question of Manitoba, and the result is interesting, as it throws considerable light on the trend of public opinion in the Province in regard to this important matter.

Only about one-tenth of the population of this county are Catholics, so that we may draw a pretty fair conclusion from the sentiment of that meeting, as to the prevalent feeling among the Protestants of Ontario, the more especially as the county is pretty equally divided between the Conservative and Reform parties.

The meeting was a large one, and was called independently of parties. It was well attended by both Conservatives and Reformers. Mr. Ross explained his views very definitely. He declared that he addressed the electors "not as Grits or Tories," but as his constituents with minds unbiased by their proclivities, religious or political. He felt it to be his duty to secure the correct expression of their views on the school question before giving his vote on the remedial measure to be brought before Parliament at the coming session.

He explained that in his opinion religion should not be taught in the schools at all. He considered this to be especially the case in Manitoba, where the children have to walk three or four miles to the school, and perhaps attend only six months in the year. Hence he inferred that "they cannot well afford time for special religious instruction while there."

In regard to this we have to say that we consider the facts as stated by Mr. Ross to be rather a reason why religion should be taught in the schools, than that it should be excluded. However, we do not feel ourselves authorized to speak for the Protestant population in this regard. We have always maintained that while we believe that Protestants would act more wisely if they would provide more religious instruction for their children, it is for themselves to decide whether or not they shall have their religion introduced into their school programme; and what shall be the character of the religious teaching, if they determine to have any, though of course it is to be understood that in mixed schools they must not force their religious teaching on Catholic children, even to the smallest extent.

But the main question at issue in Manitoba is in regard to Catholic localities, or sections which have Catholics enough to support a school if they are left free to do so. For such cases we maintain that Catholics should have the same liberty to have schools to their liking, as we are quite willing to concede to Protestants. What we claim is that we are not to be compelled to adopt the ideas of Protestants in regard to religious or non-religious education.

We consider it to be of the highest importance that whatever branch of secular instruction might possibly be dispensed with in the case of those who have only limited opportunities for attending school, religious instruction should not be laid aside in any case. It is of the utmost importance, and it is an axiom which needs no demonstration, that the formation of moral character should always be attended to, whatever branch of merely secular instruction may be dispensed with, and the moral character cannot be formed without religion, on which it has necessarily its foundation. Yet we do not believe that the time necessary for instruction in religion will interfere with the secular instruction necessary. Experience proves this to be the case, for we have shown repeatedly that, both in Canada and elsewhere, Catholic schools are just as efficient with religious instruction given in them, as are Public schools, wherein the only instruction given is secular.

Mr. Ross also said that it is the duty of ordained ministers to give religious instruction. To this proposition, taken

literally, we offer no objection, as the duty of the clergy is undoubted in this respect. But there is a meaning concealed in these words, which was evidently intended, namely, that this is the duty of the clergy alone. From the sentiment thus expressed, we decidedly dissent. The primary obligation of teaching the children rests on the parents, and the parents must provide the means of fulfilling it efficiently. They are frequently unable to attend to it themselves, yet they have no right to throw the whole obligation on their clergy exclusively, especially as the clergy have other duties to attend to beside teaching catechism. The parents should therefore see to it that, under supervision of the clergy, the children shall have competent teachers for this as well as other branches of instruction, and even the legislature has no right to throw any obstacle in the way of parents who are willing thus to do their duty.

We give Mr. Ross due credit that he appreciates our view of the case, and that in his address he spoke moderately and tolerantly, stating:

"You see by this that the Roman Catholics have had some grievances in Manitoba. If you persist in rubbing the hair the wrong way, trouble is sure to follow. I believe the Roman Catholics have no objection to associating with Protestants, but they do wish that the Roman Catholic religion be taught, and this is the reason why they ask for Separate schools."

Mr. Ross here puts the matter very accurately as an honest and honorable man. The Catholics of the Dominion are necessarily in contact with their Protestant fellow-citizens, and they could not avoid this even if they desired it; and unless they associate with their Protestant neighbors, they must be left behind in the race for temporal prosperity at least. They have, therefore, no wish to avoid such association, and they desire to live in peace and harmony while both Catholics and Protestants are left free to practice their religious obligations without interference from those who differ from them.

Mr. Ross gives another reason for his belief that religion should not be taught in the schools: it is that many people attend religious worship listlessly, and he believes that the habit of listlessness is often acquired in the school room. To this we reply that it will not engender a habit of listlessness to be well instructed in religion. Those ignorant of their religion are far more likely to be listless than they who are well instructed. We can assert from experience that this is the case, and, consequently, Mr. Ross's view of the matter is to our belief a mistake. But while we differ from him in regard to these details of reasoning, we fully agree with the practical conclusion which he draws, which is in substance that Catholics should not be forced to adopt all the Protestant ideas on the subject of education, however correct these ideas may be in the estimation of those who entertain them.

Mr. Ross explained to his audience the circumstances under which the Manitoba laws of 1890 were passed, in spite of promises made by Messrs. Greenway and Martin during the election campaign, to the effect that they would not interfere with the existing Separate school system, though it was their intention to present a school law to the Legislature. This agreement they violated, and when the Dominion Government called their attention to the injury inflicted on the Catholic minority, the sole reply which was given by them was to the effect that they would not change what they had done.

It is a source of gratification to us that the electors of Dundas received well Mr. Ross's honest explanations. It shows us that we may place confidence in the tolerant spirit of the well-informed portion of our Protestant fellow-citizens, and the fact will increase the good understanding and kindly feeling which prevails in most constituencies between Catholics and Protestants.

Mr. Ross spent some time in answering questions put to him by his audience, and finally said:

"This question needs much thoughtful consideration before anything definite is decided upon, for we must remember that a sin once committed cannot be blotted out, so rights once granted cannot be withdrawn."

Being unwilling to be too captious, we shall not discuss the theological question of the blotting out of sin. There is a means within the Church by which sin is blotted out from the soul, but we take Mr. Ross's meaning to be that some of the evil effects of sin will remain even after its guilt is for-

given. But on the question of rights granted by Parliament, we fully admit that it would be extremely difficult to take them away after they have been conceded. With all this in view, the electors present at Mr. Ross's meeting passed a resolution that he should follow his own judgment in regard to the question of remedial legislation when it comes before Parliament in January. We infer from this that the boast of Ontario demagogues, that they could influence the people of this Province to rise as one man to deny any concession of rights to Catholics, was but empty braggadocio.

EDITORIAL NOTES.

So full of venom is the A. P. A. that they turned all their influence against Mr. Hurst, a candidate for the Governorship of Maryland, for no other reason than that his daughter is married to a Catholic gentleman. They succeeded in defeating him, but this is no criterion of their power in the politics of the State, as they did not dare to make an open fight on any such ground. Their work was carried on clandestinely, as is always the case with this owl-like association which so loves the darkness. They would probably not have succeeded at all if their designs had been known, and they were besides favored by the wave of Republicanism which passed over the country during the last couple of years.

About a year ago a number of Protestant young men of Ritualistic notions started a monastery at Mount Jericho, Pa. The very name of the place was an attraction, as it is a scriptural name and was considered suggestive of monastic life. They adopted the Benedictine habit, wore sandals instead of shoes, and had their heads shaven, and in every respect they thought they were full-fledged monks. But the leading of a monastic life is not so easy for those who have not made the preparation for it which is customary with the Catholic religious orders, and the Mount Jericho monks became tired of their experiment, one by one, and left the establishment, so that now the monastery has been given up altogether.

A NUMBER of preachers who took a prominent part in the last political contest in Baltimore applied recently to the new mayor of the city for political positions, on the plea that they had greatly contributed to the Republican victory, and "to the victors belong the spoils." The mayor positively refused to grant their request, saying that he will not give any municipal position to a minister, as the constitution is decidedly against a union of Church and State in any form. He considers that ministers should stick to their work of saving souls instead of dabbling in politics.

The New York Independent has an article under the title: "Avenge, O Lord, thy slaughtered Saints," in which it deplores the fact that Christian nations, and particularly England, do not prevent the continued massacre of Armenians in Turkey. It thinks that this is the especial business of the European Christian nations; but surely it would not be amiss for the leading Christian nation of America too to give its kind offices for so noble an object as to prevent these atrocities. The Independent exclaims: "Oh for a year, a month, a day of Oliver Cromwell Lord Protector of England." Perhaps if Oliver were to day Lord Protector he would interfere effectually to prevent the massacres; yet he was not himself backward about perpetrating massacres just as atrocious when it suited his purpose. The Sultan might very well say to him "Show a good example of benevolence and paternal rule at home before interfering in the affairs of other nations." But Oliver being not now at the helm, it would appear that there is no country, either European or American, to intervene to stop the Moslems in their destroying career. Oh for a year or a month or a day of Richard the Lion-hearted!

It would seem that even Belfast is growing civilized under the softening influences of the tolerant spirit which every year is becoming more and more prevalent. The Rev. Dr. Kane, who has hitherto been famous for his venomous Orangeism, gave an address a few days ago to a Belfast audience, and paid a glowing tribute to the tolerance of the Catholic Religion who have charge of the Barrack street Catholic hospital. A Protestant man named Hale died there, and was buried in the Protestant cemetery, and Rev. Mr.

Kane said he had put himself to considerable personal inconvenience to attend the funeral that he might tell his gratification at the kindness of the managers of the hospital, and of Catholic neighbors toward the deceased. They had all shown the greatest desire to obtain for the dead man the services of a minister of his own Church during his illness and at the funeral.

TALKS ON CATHOLICITY.

Sermon of Dr. Halsey, the Janesville Methodist Clergyman.

"Why Does the Catholic Church Win?" was the subject of Rev. Sabin Halsey's sermon in the Methodist church at Janesville, Wisconsin, Sunday evening. The theme served to draw a large audience, which completely filled the auditorium and overflowed into the gallery. The lecture was drawn on such a broad and tolerant line that, in these days of anti-Catholic bigotry, it is well worth reproducing.

DOES NOT CRITICISE CATHOLICITY. The speaker began his discourse with the statement that it would be a fortunate period in the history of the progress of religion and of the world's civilization when all people, regardless of denominational peculiarities or preferences, draw the line between good and evil, purity and impurity, virtue and vice, holiness and sin, truth and error, then casting the worthless away, cling for life to the good. He said if anyone present thought the hour would be devoted to finding fault with the Catholic Church or with an effort to crown prejudice now hoary with age, he would go away disappointed if not disgruntled and say unkind things about the preacher because he did not throw clubs at somebody's head, causing them to howl with pain.

Possibly the Catholic Church teaches some doctrines with which all do not agree. It is possible that her forms and ceremonies, or her splendid ritual is not liked by all, but it is not fair to find fault with her people because they like these things. Under the stars and stripes the Catholic Church has a right to exist, to build temples, appoint her services and observe her ceremonies without molestation. She has just as good a right to do this as Protestants have to build their churches and observe their forms of worship. This is the home of all religions, because it is the home of all people, a free land with equal rights and privileges.

CATHOLICITY A MIGHTY POWER. One statement of fact which would help to prepare the way for an intelligent answer to the question under consideration is that whoever reads the history of past events with a desire to ascertain what influence any religious society has exerted upon the world's civilization or whoever can fully discern the signs of the times, must, if candid, admit that the Catholic Church has been for nineteen centuries and is to-day a mighty power among men. Her influence has been felt in every land. Nations have felt her power, crowned heads have trembled in her presence and rulers have bowed themselves at her feet. It is the part of wisdom to study a Church, backed up by such a remarkable history. It is a question that to the speaker was fraught with deep interest and one that demanded the most careful thought.

REASON OF HER SUCCESS. The first reason for the success of the Catholic Church is that she believes she is the true Church of Christ with a special divine mission to a world that is in bondage to the slavery of sin. She holds to the doctrine of a supernatural revelation given to the world through inspired men for the purpose of teaching the plan of human redemption, how to escape the fearful consequences of sin in time and in eternity. The Catholic Church believes in the Deity of Christ, in the guilt and peril of sin, in the necessity of hearty repentance and faith as the ground of forgiveness. Souls are exposed and must be rescued. Her services, her ordinances, her altars and sacraments, the ministrations of her priests, her holy days and festivals, the very chiming of her bells tell the story of the sinfulness of the human heart and the necessity of forgiveness.

SHE IS EVER WATCHFUL. Her organization gives her authority to command her people in all matters of faith and conduct. She stands first and supreme in every locality. She does not bow to the will of man or any number of men. Established services are not shopped off one side at everybody's request as of minor importance.

Her organization enables her to give special attention to the work of training the children and youth of her fold to become zealous advocates of her doctrines and practices. In early life they are rooted and grounded in the faith. She rocks the cradle in every Catholic home, and has a right to do so. She sings her Masses in the ear of the child until the soul catches the spirit of them. She puts her creeds into object lessons and thus through the eye touches the heart and inspires religious emotions which never die.

LOYALTY TO THE CHURCH. Another reason for her success is the intense loyalty of her people everywhere in every country, regardless of cost. They are in the Church, a part of the Church, and in the Church to stay until death takes them out of the world. Living and dying they are true to their profession. If they wander away they invariably retrace their steps and seek forgiveness. They are loyal to their system of doctrines. No one can be a Catholic without believing something

without any effort at discount. Who ever tries to change the opinion of a son or a daughter in the Church has a big job on hand and will doubtless find his head white before the work is finished. The speaker had yet to find a Catholic going about the streets criticizing his Church, finding fault with her doctrines or defaming the character of those who serve at her consecrated altars. Their loyalty in this respect is worthy of commendation. Surely it is not difficult to see in this fact one element of victory. Catholics are loyal to the services of their Church. A little foolish whim does not keep them from the sacraments and Masses, and in this they are right. They are a church going people year in and year out. Through storm and sunshine, snow and sleet, they bend their way to the altars of their fathers, to the altars of their Church.

"BEHOLD THY MOTHER."

The Beauties of our Faith and the Understanding of our Holy Religion—Sermon by Rev. G. J. Lucas, D.D., of Archbald, Pa.

Hall, full of grace.—Luke, I, 23.

In the rules of the Sodality of the B. V. M. we read: "The end of this sodality is virtue and Christian piety and progress in the study of literature and science." The chief literature is the appreciation of the beauties of our faith, the chief science is the understanding of our holy religion. This literature and science paramount are indispensable, if ours is to be, as the Apostle Peter enjoins, "a reasonable service." If we are to be able to give a reason for the faith that is in us. This reasonable service has at all times flourished in the Church of God, and the luminous intellects of a Paul, a Cyprian, an Augustine, and, later on, a Thomas Aquinas, a Bonaventura, a Francis de Sales; and the long and august ranks of confessors, theologians, doctors which march in procession before us up the centuries from the apostolic times to the present hour, terminating in the venerable figure of the reigning Pontiff, Leo XIII., are the mightiest array of intellectual witnesses that the world has ever beheld. And what do they witness? The celestial fact that the faith of Holy Church is a reasonable service, and that it constitutes the perfection, the crown, the glory of the human reason.

In consonance with this reasonable service, this divine literature and science, I think it meet and useful on the present occasion to state in brief the doctrine of the devotion to the Blessed Virgin, and after to speak of its practical value. It is a fundamental principle in the social order to honor the great, to imitate the excellent, by means of intercessors to obtain favors of the powerful. This principle is equally fundamental in the order of grace. To honor the saints, to imitate them, to ask their intercession with God for us, by their prayers, this is what we call devotion to the saints. To honor the Blessed Virgin as the chiefest saint, to beg her as the most perfect pattern, to beg her to intercede for us before the throne of grace, as the most potent patron, constitutes the devotion to the Blessed Virgin Mary.

St. Paul requests the Roman Christians to pray for him; the Prophet Jeremiah after death supplicates for the Jews; Moses went up on the mountain and besought the Lord, saying: "Why, O Lord, is thy indignation kindled against thy people, whom thou has brought out of the land of Egypt? Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them on the mountains, and destroy them from the earth: let Thy anger cease and be appeased upon Thy people." And the sacred volume adds that, through the prayer of Moses, "The Lord was appeased from doing the evil which he had spoken against His people."

If Moses and Paul, even before their death, it even any ordinary person while in this life, as yet uncrowned and unsainted, can intercede for us with God, why cannot the crowned and sainted blessed and the Queen of Heaven have the power to pray for us? Assuredly they can, and this consoling doctrine is not only reasonable, but is a balm and a solace to our earthly sorrows. It is a golden link which unites our exile on earth with the angels and saints and the Queen of Saints in heaven; it is already an entrance and a glimpse into the celestial radiance of our eternal home.

If devotion to the saints is meet and salutary, what shall we say of devotion to Mary? "Hall, full of grace," said the celestial ambassador. Full of grace! Who ever heard of angel's grace! Who ever heard of grace? Full of lips that he was full of grace? Full of grace, that is adorned with every virtue; full of grace, that is without spot or shadow; full of grace, that is from the first dawn of her existence an unsullied masterpiece from the hands of the Most High.

This fullness of grace began at the first moment of her existence. The Prophet Jeremiah and the Baptist St. John were born immaculate, but they were conceived maculate, but she was not only born immaculate, but she was conceived immaculate. The Church conceived the immaculate nativity of Jeremiah and John; of Mary alone she sings the Immaculate Conception.

And why this fullness of grace, this immaculateness of birth and conception? The reason sings to your soul in responsive voice: Mary was predestined to a dignity beyond all created parallel; God might create new and vaster spheres, more potent races of mortals, sublimer hierarchies of angels, but He could not call into existence a more exquisite, a more exalted being

than the Mother of God. In the sphere of pure creatures, the Divine Maternity is the *chef d'oeuvre* of the Blessed Trinity.

Mary is the Mother of God. She is not the Mother of the divinity; the divine nature is uncreated, eternal before all the worlds. She is not the Mother of the second person of the Blessed Trinity according to His divine nature, which would be the same as being Mother of the divinity. But she is the Mother of God the Son, according to His human nature, which she conceived of flesh of her flesh by the overshadowing of the Holy Ghost, and brought forth into the world. He, as man, was born of her; she became the Mother of the God Man, and because the God Man is God, she, by being the Mother of the God Man, is by the very fact Mother of God.

With truth, therefore, is she full of grace, with truth was she conceived immaculate. Had she been conceived in sin, the King of kings would have been born of a slave of Satan, He would have been born of a bond woman when He could have been born of a free; the dishonor of the slavery of the Mother would have discredited the royal freedom of her Son; the servitude of the Mother would have tainted the blood of the Royal Child and turned it into a mockery.

The Mother of God! What a lofty height of honor, what consequent and proportionate power and influence with her Divine Son! Hers "is a throne in heaven, far above all other created powers, mediatorial, intercessory, a title archetypal, a crown bright as the morning stars; robes pure as the heavens. What is her name? the mother of fair love, and fair and holy hope. Exalted like a palm tree in Engaddi, and a rose plant in Jericho. She is the red out of the stem of Jesse," says St. Jerome, and "the Eastern gate through which the High Priest goes in and goes out and is ever shut." "The unsullied shell," says St. Proclus, "which contains the pearl of price; the sacred shrine of sinlessness; the golden altar of holocaust; the heifer, whose ashes"—that is the Lord's body taken from her—"cleanses those who are defiled by the pollution of sin; the fair bride of the Canticles, the Church's diadem, the expression of orthodoxy."

This is what we hold with those venerable voices, and what the Church has held from the beginning. Like many other Catholic doctrines, this teaching has been greatly misrepresented. Dr. Chalmers, the Bishop of Goulburn, but the other day said that "The Roman worship of the Blessed Virgin is an insuperable barrier to the reunion of Christendom;" that we "constitute the Blessed Virgin an object of supreme worship;" that we "exalt her to the throne of the Eternal Godhead;" that we "admit the deification of Mary."

Such a singular misrepresentation will scarcely be a help to the reunion of Christendom. And the Rev. Dr. Hodge, who ought to be a leader of light and not of darkness, states in the third volume of his "Systematic Theology" that: "It is hardly necessary to refer to the litany of the B. V. M., as a further proof of her idolatrous worship."

We thank God that in this enlightened and liberal century, when all creeds are cherishing mutual friendliness and respect, and informing themselves more accurately as regards the tenets of our holy faith, this spirit of misstatement must fade and fail, and be buried with the obsolete and departed past. We believe that Jesus Christ is the final term of all other devotions; that He is our sole Mediator, in the strict sense, that the intercessory mediocrity of angels and saints, the Blessed Virgin included, consists simply in their prayers for us through the merits of our Lord and Saviour; and that the intercession is just and useful, and, as we have seen, according to Scripture and to right reason. We maintain that Mary is but a mere creature that came from the hands of the Omnipotent, and is in comparison with His Infinite Majesty less than a grain—in fact, that she is nothing at all. If devotion to Mary removed us but an atom from Jesus Christ, we would instantly reject it as false and illusive, as a snare of the devil. But we know that the glories of the Virgin are the reflection of the glories of her Child, and that every crown that is wreathed for our Heavenly Mother is laid at the feet of her Divine Son.

The Protestant poets, our own Longfellow and Edgar Allan Poe, and Father Faber in exquisitely tender verse express the true devotion to the Blessed Virgin. Father Faber's poem begins:

"Mother of mercy, day by day
My love of these grows more and more;
Thy gifts are strewn upon my way
Like sands up on the great seashore."
"But scornful men have coldly said
Thy love was leading me from God;
And yet in this I did but tread
The very path my Saviour trod."

"They know but little of thy worth
Who speak these heartless words to me;
For what did Jesus love on earth
One-half so tenderly as thee?"

"Jesus, when His three hours were run,
Requiesced thee on the cross to me;
And, oh! how can I love thy Son,
Sweet Mother, if I love not thee?"

And Edgar Allan Poe:
"At morn, at noon, at twilight dim,
Maria! thou hast heard my hymn,
In joy and weal, in good and ill,
Mother of God be with me still,
When the hours flow brightly by,
And not a cloud obscured the sky,
My soul, lest it should truant be,
Thy grace did guide to thee and thee.
Now, when storms of fate o'ercrest
Darkly my present and my past,
Let my future radiant shine,
With sweet lips of thee and thine."

Love is the charm of life wherever found,
Whether in cottage or mansion.